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# *The Presbyterian* **GUARDIAN**

J. GRESHAM MACHEN • EDITOR 1936-1937

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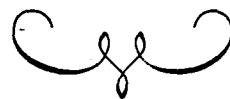
**Road Signs**

C. Van Til



*The Fatherhood of God as it is  
taught in the New Testament desig-  
nates not a relationship in which God  
stands to all men, but a relationship  
in which He stands to those who have  
been redeemed.*

—J. Gresham Machen



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tion of membership affiliation will be encouraged to enter the movement.

Meanwhile, we believe that Christian churches throughout the world and Christians in churches where the Christian faith is not maintained should give serious thought to their responsibilities in the present situation. Zeal for the maintenance of the truth, and concern to testify against error wherever it is found, do not free the churches from acting with other denominations where there is a significant measure of unity. The modern ecumenical movement which has reached a climax in the World Council falls far short, we believe, of providing a possible rallying point. There is good hope that the International Council will take definite form in such a manner as to meet this need. We hope that our readers will pray for its success and will contribute to its financial support.

N. B. S.

### Philadelphia Presbytery

THE Presbytery of Philadelphia of the Orthodox Presbyterian Church met on September 20th in Philadelphia. Business included the election of officers and consideration of a number of communications. The Rev. Leslie W. Sloat was elected Moderator, and the Rev. Edwards E. Elliott Stated Clerk.

A request from the Gethsemane Church for a statement of the reasons why its pastor elect was appointed as stated supply, rather than installed as regular pastor, was referred to a committee with power to write a letter expressing their opinion as to why that action was taken.

Presbytery was informed that the Rev. C. Alan Tichenor, former pastor of Knox Church in Philadelphia, had accepted a call to become pastor of a United Presbyterian Church in Ohio. The Rev. George J. Willis was, on request of the congregation of Knox Church, appointed Moderator of that congregation. Three elders of other churches were constituted a temporary session to act for Knox Church, since the only elder there had resigned his position.

Elections were made to the various standing committees of the Presbytery, and reports were heard from Moderators of vacant churches.

Presbytery adjourned to meet October 4th at Wilmington, to consider the request of the Rev. John P. Galbraith and Kirkwood Church for a dissolution of the pastoral relationship there, in order that Mr. Galbraith may assume the duties of General Secretary of the denomination's mission committees. Mr. Galbraith explained that it had not been possible for the Kirkwood congregation to hold a congregational meeting in time for the September meeting of Presbytery.

An invitation from the Bethany Church of Nottingham for the November meeting of Presbytery to be held there was accepted. The date of the meeting is November 15th.

### Mrs. Hunt Reports on Trip

A LETTER from Mrs. Bruce F. Hunt, mailed from Honolulu, tells of their trip thus far, on the way to Korea. They left Mobile, after some delay, on August 13th, Saturday. On Wednesday they reached the Panama Canal, which was traversed the same evening. At the time the letter was written they were four days out in the Pacific.

The ship was well loaded with cargo, but the forward part of the deck had been kept clear, and "makes a wonderful place for the children to run and play. It is about 150 feet long, with a clear space about 20 feet wide on either side of 'amidships' . . . The crew are below us and the officers above. We have a nice little deck to ourselves, two small lounges and a dining room, where the officers also eat."

Indications are that the family should be in Pusan by the time you read this. At latest report the ship had left Manila, but possible rough weather lay ahead, which might slow it somewhat.

### Road Signs

DRIVING back to Philadelphia from a vacation in Indiana recently, I was approaching "that dreadful Pittsburgh area". Coming down on Route 19 from New Castle I was anxiously looking for turnpike signs that would enable me to avoid something of the metropolitan district. But for the keen eyes of my wife I would have missed them. Nor was I drowsy

or tired. The signs were poor. They were small and dirty. Do you suppose that the proper authorities would put up some better signs if I wrote them about it? Perhaps they would repaint or at least wash some of the most needed ones. I do not know.

I do know that as ministers of the gospel we have the responsibility of washing or painting with pure white paint the signs that lead to the turnpike of the Reformed Faith. And we must help our people to be on the alert for signs that we ourselves have failed to keep clean and bright. Perhaps we should put up a few new and larger signs at critical points. Failure to do so will at the least result in great loss of time and energy on the part of the people of God.

May I wash one such sign in this little article. I was in my home town church recently, where *The God of Creation*, a picture prepared by the Moody Institute of Science, was being shown. The unfolding of the flowers and the development of the caterpillar into a beautiful butterfly were presented on the screen. The whole picture was a pleasure to see. But at the end there came a thoroughly Arminian invitation to accept the gospel. The almighty God of creation was said to be not almighty to save. He was presented as powerless to save unless man himself should see fit to open the door of his heart, by his own power. What a pity! Surely the sovereign God of creation is also the sovereign God of salvation.

But did the audience by and large notice the fact that if they followed the road suggested at the end of that picture, they would miss the turnpike of the Reformed Faith? Most of them were trained in Reformed homes. Most of them hear Reformed preaching every Sunday. Many of them, no doubt, attended a Reformed Christian day school. Not a few attend a Reformed high school. All that should help them to distinguish the truth from error readily. Yet I am not fully at ease but that some of them might have missed the right road and landed in an Arminian blind alley unless they had been warned by a newly painted sign arresting their attention at this specific turn in the road. But perhaps I am too pessimistic. Am I? How would the people in your church react under similar circumstances?

C. VAN TIL